

THE BAPTIST EDUCATOR



News Journal of the International Association of Baptist Colleges and Universities

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Total 2010 Fall Enrollment at the 52 IABCU Schools: 149,999 Undergraduate: 120,453; Graduate: 29,546

	<u>UNDERGRADUATE</u>	<u>GRADUATE</u>		<u>UNDERGRADUATE</u>	<u>GRADUATE</u>
1. Anderson University	2,512	215	29. Judson College	350	—
2. Arkansas Baptist College	1,119	—	30. Judson University	1,250	—
3. The Baptist College of Florida	652	—	31. Louisiana College	1,025	377
4. Baptist College of Health Sciences	1,022	—	32. Mars Hill College	1,237	—
5. Baptist University of the Americas (with off campus centers)	750	—	33. Mercer University	4,509	3,727
6. Baylor University	12,438	2,462	34. Mid-Continent University	2,287	—
7. Belmont University	4,643	1,293	35. Mississippi College	3,148	1,860
8. Blue Mountain College	550	—	36. Missouri Baptist University	3,688	1,374
9. Bluefield College	800	—	37. North Greenville University	2,143	175
10. Bowen University (Nigeria)	4,350	22	38. Oklahoma Baptist University	1,717	—
11. Brewton-Parker College	1,030	—	39. Ouachita Baptist University	1,503	—
12. California Baptist University	3,798	917	40. Samford University	2,860	1,625
13. Campbell University (first professional enrollment 626)	5,022	1,425	41. Seinan Gakuin University (Japan)	7,833	259
14. Campbellsville University	2,978	453	42. Shorter University (including adult degree students)	3,445	325
15. Carson-Newman College	1,763	302	43. Southwest Baptist University	2,845	727
16. Charleston Southern University	2,759	442	44. Union University	2,989	1,197
17. Chowan University	1,214	—	45. University of the Cumberland	1,755	1,556
18. Clear Creek Baptist Bible College	178	—	46. University of Mary Hardin-Baylor	2,653	303
19. Dallas Baptist University	3,523	1,947	47. University of Mobile	1,538	196
20. East Texas Baptist University	1,197	—	48. Virginia Intermont College	585	—
21. Fruitland Baptist Bible Institute	233	—	49. Wayland Baptist University *(3,785 un.grad./1195 grad. on ext. campuses)*	4,873	*1,529
22. Gardner-Webb University (professional 214)	2,831	1,269	50. William Carey University	2,315	1,324
23. Georgetown College	1,284	500	51. Williams Baptist College	615	—
24. Golden Gate Baptist Theological Seminary (Diploma and CLD 1262)	—	947	52. Yellowstone Baptist College	50	—
25. Hannibal-LaGrange University	1,200	—	Totals	120,453	29,546
26. Hardin-Simmons University (nursing enrollment: 134)	1,906	399			
27. Houston Baptist University	2,198	399			
28. Howard Payne University	1,290	—			

Total Graduate and Undergraduate Enrollment: 149,999

Source: from information supplied by member schools.
 “—” signifies no data reported
 (Published in the 2011 Online Directory of Member Schools:
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“Legal Notes” is designed to provide accurate and authoritative information on legal issues facing Baptist-related higher education. It is provided with the understanding that the publisher and editors are not engaged in rendering legal counsel. “Legal Notes” is not intended as a substitute for the services of a legal professional. If your institution needs legal counsel, a competent attorney should be consulted.

Approaching a New Year with Prayer

Dr. Michael V. Carter, president,
Campbellsville University

Editors note: This article was adapted from a radio address given by President Carter on Q-104 radio in Campbellsville, January 2, 2011.

With the dawn of a new year come an array of emotions, hopes, fears, and much anticipation. We commonly hear a flurry of comments about New Year’s resolutions. We read the various resolutions set by certain individuals for the New Year, we hear radio and newscasts telling us about New Year resolutions and for about ten days to two weeks around January 1st we are constantly coming in contact with resolutions of all types for the New Year.

Personally, I am an individual who strongly believes in setting goals and objectives. For me I need a destination point, a point that I can look toward and work to achieve over a given period of time. My assumption is this is true for many; and it carries over into organizations of just about any type. Whether it is a church, a school, or a civic group, goals help to discipline us and move us toward outcomes that make a difference for others.

One of my favorite people is Coach Jack Lengyel. Jack and his wife, Sandy, are two very remarkable people. They now live in Phoenix, Ariz., in semi-retirement. He was an interim athletic director at Eastern Kentucky University several years ago and served as associate athletic director at the University of Louisville. He sits on the board of several important sports groups and is a widely recognized leader for integrity and character development in sports.

Coach Lengyel was also the head football coach who came to Marshall University in 1971 shortly after the terrible plane crash that killed the entire football team, many university officials and football supporters who had traveled with the team to East Carolina on Nov. 14, 1970.

On the way back home, the DC-9 crashed into the side of the hill on approach to the Tri-State Airport, which is just outside of Huntington, W. Va. Seventy-five individuals lost their lives that night and all of college football mourned as they came to grips with this tragedy.

Jack and Sandy came to Huntington, and his task was to rebuild the football program from scratch. Jack was not a Christian when he came to Huntington, but not long after

arriving, he found himself so overwhelmed with the task at hand that he turned to a local parish priest, and the priest led him to know Jesus Christ as Savior.

Jack’s story is a remarkable one—so much so that the movie, “We Are Marshall,” was made several years ago about this tragic event and the remarkable courage that Jack and others lived out to put a university, a city, and all the friends and supporters back together after this nightmare event.

I mention Jack because the past two fall semesters we at Campbellsville University invited Jack and Sandy to come and share their story with us. Jack spoke to multiple groups on campus during both visits, and he charged us his going rate for friends of Marshall—\$1.

During each presentation he made to our students at Campbellsville, he encouraged them to set their goals and to commit to living a life that has purpose and service to others. Jack is serious about it. He told every student to carry a 3 by 5 note card on them daily and on that card they need to have written out their personal mission statement and goals. He urged them to read it every day.

His message is if you will take time to make your mission statement and goals a matter of prayer, part of your spiritual life, God will use them in remarkable ways. He told our students: “You will never get to where you want to go, if you don’t know where it is you’re going!”

Frequently, I talk with Jack either by phone, or we exchange e-mails. He is one of my personal heroes for many reasons, but for one personal one because my wife, Debbie, and I were students at Marshall when he was working to rebuild the football program.

We both lived just a few miles from where the plane crashed that terrible foggy night in 1970. I saw his determination, his compassion, his grit, his “never-say-die attitude,” his love for a community and for young people. His personality is one you don’t forget.

I think God places people like Jack Lengyel in our paths. The question is: do we notice, do we learn, do we grow, or do we ignore and focus on selfish attentions?

One of my favorite books is a small classic text on prayer by John Coburn. It is titled *Prayer and Personal Religion* and has been reproduced numerous times over the years. In this wonderful text, Coburn suggests that prayer for most people moves through three

continued on next page

Comment: Hester Lectures Reflect Mission and Heritage of IABCU institutions

By Michael Arrington, Executive Director, International Association of Baptist Colleges and Universities

Current faculty at IABCU colleges and universities carry on a long-standing tradition of excellence in the integration of faith and learning. I confess that this concept was new for me when I joined the faculty of Ouachita Baptist University in 1973. President Daniel Grant, who had a distinguished record of scholarship as a Vanderbilt University Professor of Political Science before returning in 1970 to lead his alma mater, spoke regularly and passionately about the need for both academic and Christian excellence.



Michael Arrington

I recall being impressed, and somewhat surprised, to learn that Baptist college and university presidents and deans spent much of their annual meeting time hearing about the integration of faith and learning from eminent scholars through the Hester Lecture Series. The publication of the Hester Lectures in *The Educator* shared scholarly insights and reflections with all Baptist educators. This emphasis on quality scholarship by Baptist deans and presidents sent a

powerful message to our schools, and it is one that continues to be at the heart of our work as Baptist educators. Our Christianity demands that our scholarship be excellent, for God surely does not expect us to settle for mediocrity.

Based on feedback Tim Fields and I receive, it is likely that publication of the Hester Lectures is the most popular feature of *The Educator*. In fact, if you are reading this column, you may have already read Dr. Jim Denison's excellent Hester lecture in this edition of the *Educator*. Dr. Denison is Director of the Center for Informed Faith in Dallas, and his second Hester Lecture will be featured in the next issue of *The Educator*.

The outstanding lecture presented by Dr. Paul Corts, President of the Council of Christian Colleges and Universities, appeared in the Fall 2010 edition of *The Educator*. These three

timely and informative Hester lectures were highly lauded by those attending the 2010 IABCU conference hosted by Belmont University.

The next series of Hester Lectures will be presented during the June 2011 IABCU conference that will be hosted by Hardin-Simmons University. President Lanny Hall and his spouse, Carol, have been especially diligent in preparing for the conference, and Carol has planned a superb spouses' program for the meeting (see story on page 11).

The three Hester Lecturers for the 2011 IABCU conference are Dr. Royce Money, Dr. Bennie R. Crockett Jr., and Dr. Michael Dudit. Dr. Money is President of Abilene Christian University and plans to speak on critical issues in Christian higher education. Dudit is Professor of Christian Ministry and founding Dean of the College of Christian Studies and the David T. Clamp Graduate School of Christian Ministry at Anderson University. His Hester Lecture will center on the 400th anniversary of the King James Bible. Dr. Bennie R. Crockett, Jr., is Professor of Religion and Philosophy, Vice

President for Institutional Effectiveness and Planning, and Co-Director of the Center for Study of the Life and Work of William Carey. His lecture will focus on the groundbreaking mission work of William Carey and will recognize the 250th anniversary of Carey's birth. These three lectures will be published in 2011-2012 editions of *The Educator*.

The Hester Lecture Series continues to provide new scholarly information and insights into the unique nature and history of Baptist higher education. Thank you for committing your life and career to our common call to service. And thank you to Daniel Grant and a host of IABCU presidents and deans, for introducing me and countless others to the idea and the reality of academic and Christian excellence.

The IABCU website <<http://www.baptistschools.org/>> has links to previous editions of *The Educator*, providing access to Hester Lectures presented over the last ten years. ■

This emphasis on quality scholarship by Baptist deans and presidents sent a powerful message to our schools, and it is one that continues to be at the heart of our work as Baptist educators.

Approaching a New Year with Prayer...

stages: first is: "O God, help me, or someone I love;" second is: "O God, forgive me;" and third is: "O God, thank you."

For most of us, we can resonate quickly with this three-stage progression. I know that in the case of Coach Lengyel he openly speaks of how these three stages were lived out in dramatic form in his life. Today, Coach Lengyel travels and speaks as part of his "giving back" for

what God has done for him.

You see, Coach Lengyel learned the very lesson that Jesus taught—"If you want to find your life, you must lay your life down in service to others." (Matthew 10:39)

So as we all consider our options for this new year, my prayer is that you will begin this year with prayer. Maybe that prayer will be John Coburn's "O God, help me or help the one or ones whom I love," then lay your own shortcomings before the

Lord, "O Lord forgive, rid me of my selfishness, help me to be humble in all things," then come to the point to where you can say, "O God, thank you," realizing that even in the midst of tragedy, just like Coach Lengyel found himself, we must ask God through the power and presence of the Holy Spirit to come and guide us in 2011!

May God be our refuge and strength in this new year of 2011. ■

H. I. HESTER LECTURE

From Truth to Relevance: An Apologetic for the Biblical Worldview

Editor's note: The following article is the text of a Hester Lecture delivered by James C. Denison, Ph.D., President, the Center for Informed Faith and Theologian-in-Residence, Baptist General Convention of Texas on June 7, 2010 at the annual meeting and workshops of the International Association of Baptist Colleges and Universities meeting in Nashville, Tennessee.

Introduction

You and I are living in a time of unprecedented change. Consider these examples:

One out of eight couples who married in the United States last year met online.

The number of text messages sent and received today will exceed the population of the planet.

More than 3,000 new books are published every day.

The top 10 in-demand jobs in 2010 didn't exist in 2004.

In 25 years, the cell phone which fits in your pocket will fit in a blood cell.

By 2013, a supercomputer will be built that exceeds the computational capacities of the human brain. By 2049, a \$1,000 computer will exceed the computational capacities of the entire human species.

I was in Beijing, China two weeks ago. There I witnessed firsthand the stunning economic and cultural transformation taking place in that country. China will soon become the number one English speaking country in the world. China and India together graduate six times more engineers and scientists than America does. In the last five minutes, 67 babies were born in the U.S.; 274 in China; 395 in India.

No nation's future is guaranteed. Name this country: richest in the world / largest military / center of world business and finance / strongest educational system / world center of innovation and invention / currency the world standard of value / highest standard of living. The answer is England, in 1900.

Of all the changes occurring in our world today, none affects those of us who are engaged in Christian higher education more than the worldview revolution of this generation. We have moved from truth to relevance, from objective facts to personal opinion. The consequences are shifting the very foundations upon which our culture stands. Their implications for you and your work are enormous.



Jim Denison

Of all the changes occurring in our world today, none affects those of us who are engaged in Christian higher education more than the worldview revolution of this generation.

Let's get a sense of the current global situation, how we got where we are, and what we can do next.

The global situation

We begin with good news: There is an explosion of Christian growth occurring around the world. According to David Barrett, author of the *World Christian Encyclopedia*, 82,000 people become Christians every day around the world: 32,000 in Africa, 25,000 in Asia, 17,000 a day in Latin America. Some say the numbers are much higher. Missiologists believe there may be 100,000 conversions a day in China alone. More people are becoming Christians every day than at any time in Christian history.¹

More Muslims are becoming Christians than at any time in Muslim history. Saudi Arabian Muslim leader Sheikh Ahmad al-Qatanni recently reported on al-Jazeera television that every day, "16,000 Muslims convert to Christianity." He claimed that Islam was losing six million a year to Christian faith.² While he could be inflating his numbers to incite Islamic reaction against Christianity, it is clear that a significant Christian movement is occurring in the Muslim world.³

Now to the bad news: Of the 82,000 coming to Christ every day, only 6,000 are in Western Europe and North America, combined. You and I are living in a time of unprecedented skepticism in the Western world with regard to historic Christianity. According to the just-published American Religious Identification Survey (ARIS), the number of Americans who describe themselves as "Christian" has

dropped from 86% to 76% since 1990. The number who say they have "no religion" has nearly doubled to more than 15%. The number who call themselves "atheist" or "agnostic" has quadrupled, and is now almost twice the number of Episcopalians in our country.⁴

The Pew Forum on Religion and Public Life recently released their "U.S. Religious Landscape Survey." Among its findings:

More than one-quarter of American adults (28%) have left the faith in which they were raised in favor of another religion, or no religion at all.

Among Americans ages 18–29, one in four say they are not affiliated with any religion.⁵

The number of Americans who indicate confidence in religion has plummeted from 32% in 1976 to 20% in 2008. "The scientific community" ranks at 40%, twice that of "religion," which is now on a level with "banks/financial institutions" at 19%.⁶

Spiritual trends in Europe are even more discouraging. A recent Harris Poll conducted a large survey of religious beliefs in France, Germany, Great Britain, Italy, Spain, and the U.S.

America was the most religious country, with 73% describing themselves as believing in “any form of God or any type of supreme being.” Behind us, belief in the existence of God falls quickly: 62% in Italy; 48% in Spain; 41% in Germany; 35% in England; and 27% in France believe in any form of a supreme being.⁷

In Great Britain today, there are four times as many Muslims attending mosque on Friday as Christians attending worship on Sunday. Twenty-five percent of Brussels is Muslim. Fifty-four million Muslims live in Europe; their numbers will continue to increase due to immigration and high birth rates.

I recently participated in a debate with Christopher Hitchens, author of *god is Not Great: How Religion Poisons Everything*. His book reached #1 on the New York Times Bestseller List in only its third week of publication. Mr. Hitchens and well-known atheists such as Richard Dawkins, Sam Harris, and Daniel Dawkins are selling millions of books to our culture.

Our postmodern culture

Why are we not seeing such an advance in Western Europe and North America? Because we live in a post-modern culture which considers “truth” to be personal, subjective, and individual. In our culture religion is a hobby, a matter of personal preference with no transcendent meaning or truth.

How did we come to such a view of truth? The Reformation shook the foundations of medieval Catholic authority. In response, a mathematician named Rene Descartes (1596–1650), in a desire to argue for objective truth and his Catholic tradition, articulated a worldview based on pure rationalism and logical certainty.⁸

British empiricists such as Locke, Berkeley and Hume responded with the epistemological assertion that truth is known through the senses.⁹ German philosopher Immanuel Kant (1724–1804) synthesized the two, arguing that knowledge is produced when our minds interpret our sense data.¹⁰ However, Kant asserted, we cannot know the “thing in itself,” only our experience of it. Knowledge is personal and subjective.¹¹

Friedrich Schleiermacher applied Kant’s epistemology to theology, asserting that biblical texts do not possess objective truth content, but reflect the minds and contexts of their authors.¹² Friedrich Nietzsche built on Kant’s epistemology with his assertion that language is our personal description of our subjective experience.¹³

Ludwig Wittgenstein taught us that language functions as “game,” a social phenomenon which derives its meaning solely from its context rather than from objective truth.¹⁴ Michel Foucault agreed with Nietzsche that the basic human drive is the “will to power.” We use language to fulfill our power motives, not to describe an objective world which does not exist.¹⁵ Jacques Derrida says that texts have meaning only as they mean something to us, not as they transmit objective truth.¹⁶ And Richard Rorty argues that “truth” is what works

for us in community.¹⁷

In today’s culture, Christianity is a matter of personal preference, an activity reserved for our spare time, a belief structure we are welcome to possess but forbidden to impose on others. Non-Christians no longer view the church as relevant to their lives and needs. They are uninterested in our sermons and theological assertions. If the faith works for us, that’s fine with them. But we have no right to force our beliefs on others. There are many roads up the same mountain.

Ethical results

How is our postmodern culture working for us? If you could fix one problem in America today, what would it be? A recent survey asked a large number of Americans that question. Their top answer was, “restoring national economic stability.” That’s no surprise, in these days of recession. But tying for #1, ahead of “preventing terrorism” and “curing cancer,” was: “restoring values and morality to society.”¹⁸ (“*What Americans Really Want . . . Really*” by Dr. Frank I. Luntz).

Imagine for a moment what would happen if Americans chose to live by biblical morality. For instance, the Bible says that sex outside of marriage is wrong. No standard could seem more outdated and irrelevant in our society. But what would happen if we lived by this one simple principle?

The United States has the highest teen pregnancy rate in the industrialized world. The Centers for Disease Control say that one-third of girls in America become pregnant before the age of 20; 81% of them are unmarried. Out of wedlock births accounted for four in ten of all U.S. births in 2007. 100,000 websites offer illegal child pornography, which generated \$3 billion annually.

Ninety percent of 8–16 year olds have viewed porn online, most while doing their homework. There are 372,000,000 pornography pages on the Internet. Pornography makes more money in America than Google, Yahoo, Amazon, eBay, Microsoft, Apple and Netflix combined. Worldwide, pornography revenues top all combined revenues of all professional football, baseball and basketball franchises.

How would living by biblical sexual morality change the issues of teenage pregnancy, abortion, and pornography?

The Bible says that stealing is wrong. Property theft in America costs us more than \$15 billion. Last year, more than 9.9 million Americans were victims of identity theft, our nation’s fastest growing crime, at a cost of \$5 billion. Total dollar loss from Internet crimes is \$575 million. And Texas is in the top five states where Internet crime is the worst. Imagine a nation which lived by the biblical command not to steal.

The Bible says that murder is wrong. In 2006 in the United States homicide was the second leading cause of death for infants. Homicide with a firearm was the second leading cause of persons between the ages of 10 and 24, the third leading cause of death for persons between ages 25 and 34. There are 774,000 gang members and 27,900 gangs reported active in the

(Continued on page 6)

From Truth to Relevance...

(Continued from page 5)

U.S. in 2008. The availability of illicit drugs in the U.S. is increasing; 25 million drug users are under 12 years of age. Illegal drugs cost our country \$215 billion annually.

The Bible says that lying is wrong. In a recent survey, 83% of students confessed they “lied to a parent about something significant.” 64% cheated on a test during the past year—47% of students attending non-religious schools cheated; 63% of students from religious schools admitted they cheated. Yet 93% of students said they were “satisfied with their personal ethics and character.”

And things are getting worse. A recent survey compared youth and young adults to their parents’ generation:

The younger group is nine times more likely to have sex outside of marriage.

They are six times more likely to lie.

They are almost three times more likely to get drunk.

They are twice as likely to view pornography.

The need for conventional morality

Plato was convinced that a democracy could not last. The people could be swayed too easily by public speakers, he warned. And once the people discovered that they could vote based on their personal interests rather than the good of the nation, their democracy would begin to fail. In a democracy, we do not seek to legislate morality. But did the founders of our nation believe that morality was essential to their democratic experiment?

In his farewell address (September 19, 1796), President George Washington told the nation: “Of all the dispositions and habits which lead to political prosperity, Religion and morality are indispensable supports. . . . Reason and experience both forbid us to expect that National morality can prevail in exclusion of religious principle. . . . Virtue or morality is a necessary spring of popular government.”

John Adams, our second president, claimed that “the general principles on which the fathers achieved independence were the general principles of Christianity.” He stated, “Suppose a nation in some distant region should take the Bible for their only law book and every member should regulate his conduct by the precepts there exhibited. What a Eutopia, what a Paradise would this region be.”

Thomas Jefferson, our third president, was not a biblical Christian. He was brilliant beyond words, of course. At a gathering of 49 Nobel Prize recipients at the White House on April 29, 1962, John F. Kennedy noted that such intellectual talent had never been assembled in one room, except, perhaps, when Thomas Jefferson dined alone.

He was a deist, as you know, cutting from the Bible every reference to the miraculous, and viewed Jesus as only a man. But he insisted, “Injustice in government undermines the foundations of a society. A nation, therefore, must take measures to encourage its

members along the paths of justice and morality.”

Abraham Lincoln said of the Bible, “Nothing short of infinite wisdom could by any possibility have devised and given to man this excellent and perfect moral code. It is suited to men in all the conditions of life, and inculcates all the duties they owe to their Creator, to themselves, and to their fellow men.”

The Founders knew that democracy requires morality, a basic insistence on character and integrity by the culture. Affirming such a conviction is essential to our survival and future as a nation.

Building a biblical worldview

Your institutions were founded in the context of the biblical worldview. How do we argue for that worldview as the answer to the crisis of our day?

Our first response is philosophical: To claim there is no absolute truth is to make an absolute truth claim. Here we have returned to the ancient Skeptics, three centuries before Christ, who said, “There’s no such thing as truth and we’re sure of it.”

Once when I was speaking on a college campus, a student objected to my argument with the claim, “I don’t believe the universe is coherent.” I responded, “Would you like my response to be coherent or not?” If the world were incoherent, we could not know that it was so.

Our second response is ethical: taking postmodern to its logical conclusion renders all moral conventions personal and subjective. In our culture, we accept relativism when it is convenient. By this standard, the Holocaust was just “Hitler’s truth” and 9-11 was just al-Qaeda’s truth.

Our third response is pragmatic: demonstrate the truth of our worldview by its relevance. Here we return to the first-century context, itself as

pluralistic and relativistic as our own day. Some worshiped the gods of Mt. Olympus; others followed the Stoics, or Cynics, or Epicureans, or Skeptics. Some followed Aristotle, others Plato or Plotinus. Romans worshiped the Emperor while Jews refused.

In this culture, Christians could not enforce their beliefs, but they could demonstrate them. As Paul preached to the Areopagus by quoting their own poets (Acts 17), so the apostolic Christians preached to their culture by their lives. They could not end the abandonment of unwanted babies, but they could rescue them and raise them as their own. They could not outlaw prostitution or slavery, but they could buy the prostitutes and slaves, then set them free. As Tertullian quoted the skeptics of his day, “how Christians love each other.”

What are leaders in Christian higher education to do to affirm the biblical worldview today? Argue for its truth with logic and reason. Defend its ethical guidelines and implications. And demonstrate its truth in the culture you create where you live and serve. We cannot lead people further than we are willing to go, or give what we do not have. As my friend Ken Medema says in one of his songs, “Don’t tell me I have a friend in Jesus until you show me I have a friend in you.”

What are leaders in Christian higher education to do to affirm the biblical worldview today? Argue for its truth with logic and reason. [Defend its ethical guidelines and implications.](#) [And demonstrate its truth in the culture you create where you live and serve.](#)

Endnotes

1. <http://www.gcts.edu/ockenga/globalchristianity/resources.php>.
2. http://www.reformationsa.org/articles/Missions_In_Africa.htm.
3. See “‘They Want Jesus Instead’: Why Muslims Convert,” by Chuck Colson (<http://townhall.com/Common/PrintPage.aspx?g=9521a55a-fa26-4e1f-bd1d-b9f95f912ad8&t=c>).
4. livinginliminality.files.wordpress.com/2009/03/ris_report_2008.pdf
5. <http://religions.pewforum.org/reports>.
6. <http://www.fivethirtyeight.com/2009/03/americans-losing-their-faith-in-faith.html>.
7. <http://www.marketshare.com.hk/news/allnewsbydate.asp?NewsID=1131>.
8. See *Discourse on Method*, trans. Donald A. Cress (Indianapolis, Indiana: Hackett Publishing Company, 1980) part 4, pp. 17-21.
9. Locke’s central claim: “All ideas come from sensation or reflection,” our senses or the operation of our minds on them (*Essay Concerning Human Understanding* II.1.2). See also David Hume, See *An Enquiry Concerning Human Understanding* (La Salle, Illinois: Open Court, 1967) 49, 84.
10. See *Prolegomena to Any Future Metaphysics* (Indianapolis, Indiana: The Library of Liberal Arts, 1950 [1783] 5-12).
11. See *Groundwork of the Metaphysics of Morals*, trans. H. J. Paton (New York: Harper Torchbooks, 1964) 126-7.
12. Schleiermacher, *The Christian Faith*, ed. H. R. Mackintosh and J. S. Stewart (Edinburgh: T. & T. Clark, 1976) 131. For more on Schleiermacher’s seminal hermeneutical contributions see Anthony C. Thiselton, *New Horizons in Hermeneutics: The Theory and Practice of Transforming Biblical Reading* (Grand Rapids, Michigan: Zondervan, 1992) 204-36.
13. See Nietzsche, *The Genealogy of Morals*, trans. F. Golfing (Garden City, NY: Doubleday, 1956) 255; and *Beyond Good and Evil*, trans. M. Cowan (Chicago: Henry Regnery, 1955) 100-1.
14. *Philosophical Investigations* 1.65.
15. Foucault’s most important writings include *The Order of Things: An Archaeology of the Human Sciences* (New York: Random House-Pantheon, 1971); *The Archaeology of Knowledge and the Discourse on Language*, trans. A. M. Sheridan Smith (New York: Pantheon Books, 1972); and *Power/Knowledge: Selected Interviews and Other Writings, 1972-1977*, ed. Colin Gordon (New York: Pantheon Books, 1980).
16. Derrida’s major works include *Of Grammatology*, trans. Gayatri Chakravorty Spivak (Baltimore: The Johns Hopkins University Press, 1976); *Writing and Difference*, trans. Alan Bass (Chicago: University of Chicago Press, 1978); *Positions*, trans. Alan Bass (Chicago: University of Chicago Press, 1981); and *Margins of Philosophy*, trans. Alan Bass (Chicago: University of Chicago Press, 1982).
17. Rorty’s major work is *Philosophy and the Mirror of Nature* (Princeton: Princeton University Press, 1979). His own summary of his pragmatic philosophy is “Pragmatism, Relativism, and Irrationalism” in *The Consequences of Pragmatism* (Minneapolis: University of Minnesota Press, 1982).
18. Frank I. Luntz, *What Americans Really Want . . . Really: The Truth About our Hopes, Dreams, and Fears* (Hyperion: 2009). ■

Baird Discusses ‘Achieving the Self’ at Baptist Philosophy Teachers Conference

Is achieving the self a matter of discovery or creativity? Is there a self hidden from view to be uncovered? Or do individuals create themselves?

Baylor University philosophy professor Robert M. Baird asked these questions at the outset of his keynote address to the fall biennial conference of the Baptist Association of Philosophy Teachers at Samford University. Philosophy professors from 11 universities and colleges presented papers at the three-day meeting.

“Language reflects both possibilities,” he answered, citing such phrases as “You need to get in touch with your real self,” and “Life is a constant process of revising the self.” Such ambiguity of language suggests that “self-identity is both discovered and created,” he said.

Baird, a Baylor faculty member since 1968 and widely published in his field, said “the role others play in our becoming who we are” confirms the notion that self-identity involves “the two movements of discovery and creativity.” He added, “understanding self-identity as involving both movements illuminates the moral character of the unfolding drama,” that is, that some choices are better than others.

“Become who you are?” he asked. At times, yes, and at times, no, he answered, because “we may uncover within ourselves incompatible possibilities, and we may discover possibilities within ourselves that would be destructive to others.”

What influences the concept of the kind of person one wants to become?

“Our religious tradition, surely. Our moral upbringing, surely. Or, perhaps more accurately, our tradition-guided but personally developed intuitions of what it means to be a responsible human being,” Baird said.

The question, “Who am I?” is ‘the paradigmatic moral question,’ he said in summary. He notes that philosopher Friedrich Nietzsche, in his work *Schopenhauer as Educator*, expressed admiration for the person who asks “how have I become what I am. . . ?” but asked the same person why had they not become “something better?”

“That is the question also confronting each of us individually as we draft and redraft our lives in the ongoing struggle to achieve the self,” he concluded. ■

Baptist U and the U.S. Bill of Rights

The Bill of Rights, the first ten amendments to the United States Constitution, constitute limitations on government power, and guarantee citizens that government will not deprive Americans of what John Locke called every person's "natural rights." In urging James Madison to support the adoption of these amendments, Thomas Jefferson said they were "what the people are entitled to against every government on earth."

What we call our constitutional rights are rights which people may assert against government; they are not rights which an employee or a student or anyone else may

What we call our constitutional rights are rights which people may assert against government; they are not rights which an employee or a student or anyone else may assert against a private institution of higher education.

assert against a private institution of higher education. State U is limited by the Bill of Rights when its president determines what speech will be allowed on campus, when the dean orders the search of a dormitory room, or the provost establishes the process to be followed in an academic dismissal. But Baptist U, its president, dean and provost, are not so limited. State U and its agents are government. Baptist U and its agents are not.

This constitutional distinction between public and private institutions is fundamental when it comes to understanding the rights and duties of colleges and universities and those with whom they deal. It has been that way in this country since the first session of congress when the Bill of Rights was adopted.

But students and employees in private schools, looking for a basis to legally complain about a private school's action which they found offensive, continue to bring suits claiming that the private institution has deprived them of their constitutional rights. And they keep on losing those cases—usually.

The most recent was brought by a doctoral student against Seton Hall University, a Catholic school. The decision explored the loophole in my explanation of the law.

The student's grade point average had fallen below the required level and she was dismissed from the program. The student was Jewish. She sued, claiming Seton Hall had discriminated against her based on her religion and in so doing the university violated the First Amendment. The university denied that the student's religion had anything to do with her dismissal, but went further and denied that the first amendment had

anything to do with her rights in the matter.

The federal court in New Jersey sided with the university. It noted that Seton Hall is a private institution, not an institution of government, and thus the univer-

sity owed the student no constitutional duty, unless the student could show that this private school's decision to dismiss her was "fairly attributable to the state." She had failed to do that. In fact, she had not even tried.

But in previous cases, plaintiffs have indeed tried to find a loophole in the law as I have advanced it. They argue that, under the unique facts in play, private action should be seen as government action. A few have been successful.

From these cases the "state action doctrine" has come into existence. The courts have traditionally used one or more of three analytical approaches in these cases.

1. Nexus. The Supreme Court has said: "The inquiry must be whether there is a sufficiently close nexus between the state and the private entity so that the action of the latter may be fairly treated as that of the State itself." In that case the court rejected the plaintiff's effort to impose a constitutional duty on a private entity's action because "there was no . . . state imprimatur placed on the practice of . . . (the private entity) about which the petition complains," and the state "has not put its own weight on the side of the . . . practice by ordering it."

2. Joint venture. This approach asks

if a "symbiotic relationship" exists between government and the private party. Here the focus is not so much on the act as on the relationship. The Supreme Court has held the inquiry here is whether "the State has so far insinuated itself into a position of interdependence with (the private institution) that it must be recognized as a joint participant in the challenged activity."

3. Public function. Here the question is whether the function being performed by the private entity is "traditionally exclusively reserved to the State . . ." Plaintiffs in suits against private institutions of higher education have not normally advanced this argument since the tradition in this country of private higher education is so rich.

In recent years, plaintiffs have tried to convince courts that government funding and/or government regulation of private higher education ought to be seen as the required nexus or interdependence. They have very seldom been successful but those "successful" cases perhaps are most informing to Baptist U.

The lesson to be learned is that private colleges and universities should take care when they interact with government.

Vanderbilt University, a private school, conducted medical experiments funded by the state. Plaintiffs who unknowingly participated sued Vanderbilt, claiming that in this situation this private school owed the plaintiffs constitutional due process rights because it was in a symbiotic relationship with the state in this venture. Vanderbilt was not successful in its efforts to convince the court that the judge should dismiss the case, the judge concluding that the jury ought to be allowed to weigh the facts and make that judgment.

As a general proposition, we caution our private school clients to be on guard lest they become "entwined" with government in some venture. This entwining test (a fourth analytical approach) was used by the Supreme Court in a case which held that an athletic association was obliged to act under constitutional restraints because the "relevant facts show pervasive entwining to the point of largely overlapping identity"



between the private Tennessee Secondary School Athletic Association and involvement of public school officials in the affairs of the association. In a case against private Gonzaga University the court upheld a jury verdict which found that the university's involvement with the state of Washington in teacher certification constituted "joint action" and thus required Gonzaga to give constitutional protection to affected students.

All these cases, the many where the plaintiff loses, and the few where the plaintiff wins, turn on the specific facts in the situation. With these principles in mind, Baptist college and university administrators and faculty can be sensitive to those activities which might cause the private school to owe constitutional duties.

For example, we advise our Baptist school clients to take care in working with government law enforcement officers in campus investigations. At what point might the involvement with state-commissioned officers cause the private school to owe constitutional rights? Any joint venture with a state school would require similar care. State funding conditions need to be scrutinized.

But, absent some unique situation, Baptist U is not required to comply with the first ten amendments to the Constitution. And, the boards of trustees of Baptist colleges and universities have in the main not acted to promise (contract to provide) constitutional rights to those with whom the school interacts. For these schools, the risk is slight that the school will interact with government in some way which will require the private school to act as if it were a public school.

However, being informed about the risk is the first step toward risk management. ■

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IABCU Annual Meeting and Workshops Set for June 5-7, 2011 in Abilene, Texas



Hardin-Simmons University is host for the IABCU 2011 annual meeting.

The annual meeting and workshops of the International Association of Baptist Colleges and Universities is set for June 5-7, 2011 in Abilene, Texas.

Hardin-Simmons University faculty and staff and President Lanny Hall and his spouse Carol Hall will be hosts for the meeting. The annual meeting will begin with a plenary session on Sunday afternoon and conclude on Tuesday at noon.

An outdoor Texas chuck wagon meal at the famous Perini Ranch will follow the Sunday session that opens with the first of three plenary sessions and the first of three Hester Lectures.

Hester Lecturers are Royce Money, Chancellor, Abilene Christian University; Michael Duduit, Dean, College of Christian Studies, Anderson University; and Bennie R. Crockett, Jr., Professor of Religion and Philosophy and Co-Director, Center for Study of the Life and Work of William Carey, D.D. (1761-1834), William Carey University.

A reception and banquet is being planned for Monday evening on the HSU campus.

Workshops and plenary sessions will appeal to presidents, chief academic officers, financial officers, public relations and marketing officers, development officers, student affairs officers and denominational relations officers.

The hotel and meeting site will be the MCM Elegante Suites in Abilene. A spouse tour and luncheon is being planned for Monday morning through early afternoon (see story on page 11.)

The annual Bob Agee golf outing is scheduled for Tuesday afternoon following the annual meeting.

A special low hotel rate has been set at \$104 per night for single or double occupancy plus taxes. Registration for the meeting is \$280 for conference attendees, that includes the meal at Perini Ranch, two breakfasts, the business lunch and the reception and banquet.

Spouse registration is \$65 for the tour and lunch, the meal at Perini Ranch, the reception and banquet and a breakfast at the annual spouse workshop Tuesday morning (actual cost is supplemented by IABCU).

To make hotel reservations and to register for the conference go to the IABCU website at <www.baptistschools.org> or <www.baptistcolleges.org>. ■

TENTATIVE SCHEDULE FOR IABCU ANNUAL MEETING

SUNDAY JUNE 5

- 2:00 p.m. Exhibitors Arrive for Set-up
- 2:00-4:00 Board of Directors Meeting
- 3:00-6:00 Registration
- 4:30-5:45 First Plenary Session: Hester Lecture
Royce Money, Chancellor, Abilene Christian
University
- 6:30 Chuck Wagon meal at Perini Ranch

MONDAY JUNE 6

- 7:15-8:45 a.m. Buffet Breakfast
Meetings All Sub Groups
- 8:45 Spouse tour and lunch (see agenda page 11)
- 9:00-10:30 Second Plenary Session: Hester Lecture
Michael Duduit, Dean, College of Christian
Studies, Anderson University
- 10:30-10:45 Break
- 10:45-12:00 Workshops
Presidents and CAOs: Legal Affairs Briefing,
Guenther, Jordan and Price, PC
Workshop sessions for all other groups
- 12:15-1:45 p.m. IABCU Business Luncheon—All groups meet
together
- 1:45-2:00 Break
- 2:00-3:00 Workshops for all groups
- 5:30 Buses leave for reception and banquet at
Hardin-Simmons University

TUESDAY JUNE 7

- 7:30-8:45 a.m. Buffet Breakfast—All groups meet together
- 7:30-9:00 Spouse Breakfast and Program
- 9:00-10:15 Workshops all groups
- 10:15-10:30 Break
- 10:30-11:45 Third Plenary Session: Hester Lecture
Bennie R. Crockett, Jr., Professor of Religion
and Philosophy and Co-Director, Center for
Study of the Life and Work of William Carey,
D.D. (1761-1834)
- 11:45 p.m. Adjourn
- 1:30 Golf Outing at Diamondback Golf Course

Hester Lecturers to Speak at IABCU Annual Meeting June 5-7, 2011 in Abilene, Texas

Three higher education scholars will be delivering the annual H.I. Hester Lectures June 5-7 during the annual meeting and workshops of the International Association of Baptist Colleges and Universities in Abilene, Texas.

The lectures will be delivered at the MCM Elegante Suites hotel during the plenary sessions that are scheduled on each of the three days of the meeting.

Royce Money, Chancellor, Abilene Christian University, will deliver the first lecture on Sunday June 5 during the opening session. He will speak on the currents of Christian higher education and what may be ahead.

The second lecture will be delivered on Monday June 6 by Michael Dudit, Dean, College of Christian Studies, Anderson University. Dudit's topic will relate to the 400th anniversary of



Royce Money



Michael Dudit



Bennie R. Crockett, Jr.

the King James Bible.

The third lecture with the working title "An English Garden in India: William Carey's Integrated Christian Vision," will be delivered during the closing session on Tuesday June 6 by Bennie R. Crockett, Jr., Professor of Religion and Philosophy and Co-Director, Center for

Study of the Life and Work of William Carey, D.D. (1761-1834), William Carey University. Crockett's address will coincide with the 250th anniversary of William Carey's birth. Carey is considered to be the father of the modern missionary movement. ■

To make hotel reservations and to register for the conference go to the IABCU website at <www.baptistschools.org> or <www.baptistcolleges.org>.

International Association of Baptist Colleges and Universities Spouse Tour, Lunch and Shopping on Monday, June 6, 2011, Abilene, Texas

Spouses attending the annual meeting and workshops of the International Association of Baptist Colleges and Universities (IABCU) June 5-7 in Abilene, Texas, can participate in a spouse tour, lunch and shopping on Monday June 6 led by Carol Hall of Hardin-Simmons University and Pam Arrington, representing IABCU.

The shuttle bus departs the MCM Elegante Suites hotel at 8:45 a.m. for Frontier Texas. Spouses will experience the big picture of the Texas frontier between 1780 to 1880 as the story comes to life in the multimedia facility.

The group will then visit the National Center for Children's Illustrated Literature. The NCCIL (pronounced "Nickel") celebrates the artistic achieve-

ments of children's book authors and illustrators through exhibits of their original artwork.

Next on the tour is the Grace Museum that features three museums in one location including a world class special exhibition and collections, a children's museum with hands-on art, science and technology; and the History Museum on life in Abilene from 1900 to 1950.

The tour will then go to the historic Cypress Street Station for lunch.

The tour will conclude with shopping opportunities at Texas Star Trading, the national store of Texas; All Under One Roof, home to more than 30 specialty stores; Jordon Taylor and Company, fine furnishings and accessories for the home and garden; and The Arrangement, a gift

shop with items from elegant to whimsical.

The tour participants will arrive back at the hotel in time to dress for the 5:30 p.m. departure to Hardin-Simmons University for the annual reception and banquet.

A \$65 spouse fee, supplemented by IABCU, includes a chuck wagon meal Sunday evening at the famous Perini Ranch, the spouse tour and lunch on Monday followed by a reception and banquet at Hardin-Simmons and a breakfast and workshop session at the hotel on Tuesday morning.

Spouses can also attend any workshop plenary session their schedule allows.

Hotel reservations and conference and spouse registration can be made online at <www.baptistschools.org>. ■

Bluefield Online: A Christ-centered College Inspired to e-SPIRE

Special to *The Baptist Educator* from The Learning House

In an effort to make its quality, Christ-centered, liberal arts higher education available to even more students and in response to the growing demand for more flexible, convenient degree programs, Bluefield College (BC) launched its eSPIRE online learning community in the fall of 2010.

Designed specifically to meet the learning needs of working adults, people with families, college-bound high school students, and others who are too busy for traditional higher education, the eSPIRE program initially offered only individual online courses for busy students.

However, the program quickly grew to incorporate BC's entire criminal justice coursework within the school's accelerated degree completion program. With the addition of the entire management and leadership curriculum this winter, the college now offers two opportunities for students to complete their bachelor's degree entirely online—a Bachelor of Arts in Criminal Justice and a Bachelor of Arts in Management and Leadership.

"We're offering online education as a method of increasing the educational opportunities for students," said Dr. Robert Shippey, vice president for academic affairs. "The college encourages active learning and contact between students and faculty and believes this can be accomplished through diverse methods of learning. We are committed to providing a challenging and invigorating learning environment and graduating students who adapt readily to a changing world."

To offer its criminal justice and management and leadership programs in an online environment, BC partnered with Learning House, an industry authority in online education. Since 2001, Learning House has helped small independent colleges such as Bluefield build distance learning programs that serve the needs of non-traditional students. Currently, Learning House works with more than 80 institutions across the United States and Europe in developing, delivering and growing effective online education degree programs.

"By choosing to create and deliver online degree programs, Bluefield College embarked on a journey of discovery, growth and innovation for the purpose of

providing quality alternate learning options for its adult learners," said Laura Dorman, marketing manager at Learning House. "The driven attitude, passion, focus and forward-thinking are characteristic of each member of the academic, marketing and admissions teams at Bluefield, and I see great potential in our partnership."

The online criminal justice degree is a 63-credit-hour program offered entirely online that prepares students for work in a variety of fields, including corrections, the court system, law enforcement, or law school. Students in the program analyze the legal, social, economic and political contexts that shape our approach to criminal justice. They also develop theoretical and practical skills that can be applied toward a career that serves and protects citizens.

"We are excited to offer those seeking to further their education in criminal justice another alternative to do that," said Dr. Jeff Fox, chair of the degree completion program for criminal justice. "We recognize that those who serve our communities on patrol, in correctional facilities, or in working shifts may not have flexible schedules that allow them to attend traditional class sessions. This online program is designed specifically with them in mind."

Also a 63-credit-hour program, the online management and leadership degree emphasizes topics related to corporate, governmental and private business management, as well as organizational leadership and work place diversity. Taught by faculty who possess excellent academic credentials and diverse business experience, the management major deals with the realities of the workplace as they relate to strategic planning, ethics and personal integrity, and the overall functions of management, including leadership, research,



quality assurance, team building, and change management.

"The online management degree is designed to prepare graduates to cope with constant change, competition, complexity, diversity, and other issues in the workplace," said Dr. Larry Sinsabaugh, chair of the management portion of the degree completion program. "The courses in this program focus on contemporary issues and problems in the modern workplace and help students develop an understanding of normal and abnormal functioning of individuals, groups, and families."

Dr. Shippey added that the school's first two online degree programs enable the institution to further its global impact while maintaining small, personal classes with committed faculty. "Traditional classroom learning does not suit the needs of all learners due to work schedules, family obligations, and other commitments," Dr. Shippey said. "Online coursework provides an opportunity for these learners to continue progress toward a degree. Additionally, it allows us to reach a far broader constituency than possible through our on-site experience."

To learn more about Bluefield College's online baccalaureate degree programs in criminal justice or management and leadership, visit <<http://online.bluefield.edu>>. To learn more about other Bluefield College academic programs, visit <<http://bluefield.edu>>.

For details on Learning House online education services, visit <www.learninghouse.com>. ■

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HSU is Part of National Effort to Reach Students from Diverse Backgrounds

by Janlyn Thaxton

Ten years ago, the United States led the world in college completion. Today, the U.S. ranks 12th in the percentage of adults with an associate's degree or higher according to the College Board.

This has not gone unnoticed, and President Obama is now calling on educators to make the United States first in college completion by 2020.

The central component in the national initiative is a new website, Building Blocks 2020, <www.buildingblocks2020.org> just launched by the National Association of Independent Colleges and Universities (www.naicu.edu) and the Council of Independent Colleges <www.cic.org>.

The website currently identifies 535 programs which reach out to students from diverse backgrounds and boost those students' chances of earning a degree.

The programs are spread out among 250 nonprofit private colleges. On the list are four programs at Hardin-Simmons University that are included in the national challenge:

• **The Leadership Studies Program** at HSU is designed to engage incoming students with leadership skills and experiences from faculty drawn from different disciplines. Students pursue a rigorous program of study rooted in leadership theory, organizational psychology, sociology, ethics, and administrative theory. It is meant to help students develop skills in communication and critical thinking: <http://www.hsutx.edu/academics/special_programs/leadership/curriculum.aspx>.

• **The Student Success Seminar** at HSU is a three-credit hour, letter-graded elective designed to ease the transition adjustment to college and ensure freshmen succeed in their first year. The Student Success Seminar is required for students who have been admitted conditionally.

HSU is considered a pioneer in this area as one of the first to implement a three-member teaching structure, consisting of a faculty member, a staff member, and a student peer leader. HSU has presented the concept at national and international conferences: <<http://www.hsutx.edu/academics/advising/success.aspx>>.

• **The Hardin-Simmons University**

Commitment is a program promising that a student's tuition rate will not increase while the student is enrolled full-time in consecutive semesters while making satisfactory academic progress toward their degree. The program is designed to help students plan for their careers and provides services to help them find employment upon graduation and beyond: <<http://www.hsutx.edu/admissions/undergraduate/financialAid/hsuCommitment.aspx>>.

• **The HSU Honors Program** provides an enriched education environment for undergraduate students. Through the development of the Honors community of students, they learn to make social connections with other students who share their experiences, struggles, and creative solutions: <http://www.hsutx.edu/academics/special_programs/honors>.

The newly launched website provides opportunities for campus professionals working on the front lines of student access, retention, and completion to learn from the experiences of other colleges and to mine for practices and policies that fit their own institutional missions and student populations.

The website also serves as an information resource for consumers and policy-makers who are interested in what colleges are doing to not only reach out to students from diverse backgrounds, but boost their chances of earning a degree.

The number and diversity of institutions and programs represented on the website is expected to grow as NAICU continues to gather and post material from colleges and universities. Check the website for other IACBU schools that may participate. ■

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8120 Sawyer Brown Road, Suite 108
Nashville, TN 37221-1410

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2010–11 Annual Tuition at IABCU Schools

Tuition prices listed are for the 2010–11 term. **Current prices are subject to change at any time without notice. Amounts do not include student fees, books or room and board. Tuition is based on varying semester hours at each school.**

Source: information provided by member schools of the International Association of Baptist Colleges and Universities.

FUKUOKA, JAPAN

Seinan Gakuin University 720,000 yen
(Approximate US dollars) \$7,961

IWO, OWSUN STATE, NIGERIA

Bowen University \$1,200

ALABAMA

Judson College \$13,080
Samford University \$21,722
University of Mobile \$15,590

ARKANSAS

Arkansas Baptist College \$6,592
Ouachita Baptist University \$20,160
Williams Baptist College \$11,200

CALIFORNIA

California Baptist University \$22,854
Golden Gate Baptist Theological
Seminary
So. Baptist students per unit: \$195
Online courses per unit \$260

FLORIDA

The Baptist College of Florida \$8,400

GEORGIA

Brewton-Parker College \$13,920
Mercer University \$30,560
Shorter University \$16,700

ILLINOIS

Judson University \$24,150

KENTUCKY

Campbellsville University \$19,310
Clear Creek Baptist College \$5,220
Georgetown College \$27,640
Mid-Continent University \$12,090
University of the Cumberland \$17,000

LOUISIANA

Louisiana College \$11,550

MISSISSIPPI

Blue Mountain College \$8,470
Mississippi College \$12,900
William Carey University \$9,750

MISSOURI

Hannibal-LaGrange University \$15,266
Missouri Baptist University \$17,820
Southwest Baptist University \$17,400

MONTANA

Yellowstone Baptist College
(12 hrs./semester YBC Classes) \$3,820
(12 hrs./semester OBU classes) \$4,296

NORTH CAROLINA

Campbell University \$21,740
Chowan University \$19,750
Fruitland Baptist Bible Institute
North Carolina Residents: \$1,500
Non-Baptists or Out of State: \$1,800
Gardner-Webb University \$22,020
Mars Hill College \$21,997

OKLAHOMA

Oklahoma Baptist University \$18,670

SOUTH CAROLINA

Anderson University \$19,250
Charleston Southern University \$19,814
North Greenville University \$12,820

TENNESSEE

Baptist College of
Health Sciences \$9,420
Belmont University \$22,530
Carson-Newman College \$19,628
Union University \$21,700

TEXAS

Baptist University of the Americas
(12 hrs./semester) \$4,080
Baylor University \$26,966
Dallas Baptist University \$18,690
East Texas Baptist University \$18,368
Hardin-Simmons University \$19,950
Houston Baptist University \$23,180
Howard Payne University \$18,850
University of Mary
Hardin-Baylor \$19,350
Wayland Baptist University
(12 hrs./semester \$415 per hour) \$9,960

VIRGINIA

Bluefield College \$18,800
Virginia Intermont \$24,542

Union Dedicates Providence Hall and Hope Quad as Testimony of God's Care for the University

With a spirit of thanksgiving, Union University has dedicated Providence Hall to the glory of God for His sustaining providence during the events following the 2008 tornado that struck Union's campus. "While there are many people deserving of having their name on this building, they all agreed that what we needed was a marker on this campus to testify to God's gracious providence, to His faithfulness, to the fact that He has sustained us in ways that are almost

unimaginable for us to understand," Union President David S. Dockery said. The 57,000 square-foot, three story facility will house the School of Pharmacy on the first two floors. A large portion of the third floor is devoted to human patient simulation, with multiple simulators that the School of Pharmacy shares with Union's School of Nursing as a part of the University's Center for Excellence in Health Care Practice.

Union also dedicated Hope Quad as a

testimony to the hope that God gave Union as a gift to sustain the University coming out of the February 5, 2008 tornado.

President Dockery pointed to Romans 5:5, offering thanksgiving for the "hope that does not disappoint." The Hope Quad residential building is made up of 38 apartments and has a capacity of 149 students. Since the tornado, Union has built 20 residential buildings with 246 apartments and 965 bedrooms. ■